



CONTENTS

A Passage from the Holy Quran	1
A Saying of the Holy Prophet	1
<i>Editorial:</i>	
Islam and Foundations of Peace	2
<i>Editorial Notes:</i>	
The Virgin Birth	8
Freedom of Preaching and Political Entanglements	9
Islam and Human Rights	
<i>by Professor Muhammad Ali</i>	21
Muslim Mission in Spain	
<i>by S. Nasir Ahmad</i>	22
<i>Current Topics:</i>	
The U.S.S.R. and Islam, A Foreign Visitor's Impressions	23
Christian Missionaries in India	25
Book Reviews	27

The Ahmadiyya Movement In Islam

The Ahmadiyya Movement was founded by Hazrat Ahmad, the Promised Messiah and Mahdi and the expected Messenger of all nations. In the spirit and power of all earlier prophets, he came to serve and re-interpret the final and eternal teaching laid down by God in the Holy Quran. The Movement therefore represents the *True and Real Islam* and seeks to uplift humanity and to establish peace throughout the world. Hazrat Ahmad died in 1908, and the present Head of the Movement is his second successor, Hazrat Mirza Bashiruddin Mahmud Ahmad, under whose directions the Movement has established Missions in many parts of the world, the following being the addresses of some of them.

INDIA

Qadian, E. Punjab

PAKISTAN (Center)

Rabwah, Punjab

U.S.A.

1. The American Fazl Mosque
2141 Leroy Place, N.W.
Washington 8, D.C.
2. 2522 Webster Avenue,
Pittsburgh 19, Pa.
3. 4448 S. Wabash Ave.
Chicago 15, Ill.
4. 265 W. 30th Street
New York 1, N.Y.
5. 927 N. Fairfax Avenue
Los Angeles 46, Calif.

ENGLAND

The London Mosque,
63 Melrose Road,
London S. W. 18

BRITISH WEST INDIES

72 Second St.
San Juan, Trinidad

SPAIN

K. I. Zafar
Lista 58, Madrid

SWITZERLAND

Beckhammer 35, Zurich 57

GERMANY

Oderfelder Strasse 18
Hamburg 20

NETHERLANDS

Oostduinlaan 79, Hague

NIGERIA

P. O. Box 418, Lagos

GOLD COAST

P. O. Box 39, Salt Pond

SIERRA LEONE

1. P. O. Box 353, Freetown
2. P. O. Box 11, Bo.

LIBERIA

M. I. Soofi
Box 167, Monrovia

KENYA COLONY

P. O. Box 554, Nairobi

ISRAEL

Mount Carmel, Haifa

LEBANON

Sh. N. A. Munir
Rue Awzai, Beirut

SYRIA

Zaviatul Husni,
Shaghour, Damascus

MAURITIUS

Ahmadiyya Mission, Rose Hill

INDONESIA

1. Petodjok Udik VII/10, Djakarta
2. Nagarawanji 57, Tasikmalaja
3. Bubutan Gang 1, No. 2, Surabaya

BURMA

143—31 Street, Rangoon

CEYLON

99 Driesburgs Ave., Colombo

BORNEO

Box 30, Jesselton

MALAY

111 Onan Rd., Singapore



A Passage from the Holy Quran

Verily it is Allah Who causes the grain and the date-stones to sprout. He brings forth the living from the dead, and He is the Bringer forth of the dead from the living. That is Allah; wherefore, then, are you turned back?

He causes the break of day; and He made the night for rest and the sun and the moon for reckoning time. That is the decree of the Mighty, the Wise.

And He it is Who has made the stars for you that you may follow the right direction with their help amid the deep darkness of the land and the sea. We have explained the Signs in detail for a people who possess knowledge.

And He it is Who has produced you from a single person and there is for you a home and a lodging. We have explained the Signs in detail for a people who understand.

Al-An'am:96-99.

* * * *

A Saying of the Holy Prophet

That person is not of us who invites others to aid him in oppression; and he is not of us who fights for his tribe in injustice; and he is not of us who dies in assisting his tribe in tyranny.

Editorial:

ISLAM and FOUNDATIONS OF PEACE

For the peculiar relevance which Islam has to the subject of peace, I propose to say just a little about the peace plan of Islam. The most interesting fact about it is that the exponent of this plan, the Holy Prophet of Islam, early found himself drawn in a conflict in which he had to defend the right to free belief against the most disproportionate odds known in human history. In these encounters his small party succeeded in repelling attacks made by numbers and with equipment literally many times (sometimes twenty times) as large as his. Soon it became clear that the attacks would go on. How could they be ended and peace assured? Would the Holy Prophet give up his right to believe and teach as he had chosen? No. Would a third party strong and sensible enough arise and produce a tentative peace and let the two main parties work or wait for a stable peace later? No. Psychologically the situation of early Islam was very similar to the quandary into which the two blocs of the present conflict have thrown the fortunes of peace today. The Holy Prophet of Islam worked for peace and achieved it. His experience and example, under circumstances so similar to those of today, must be significant.

There are other interesting facts. Early Islam promoted the practice of writing treaties and agreements. It promoted respect for treaties. It introduced the practice of sending and maintaining envoys. It produced the first versions of what is now called International Law. The Italian and Spanish jurists, usually credited with the first expositions of International Law in Europe, came after the hey-day of Islam and

had been influenced by Islamic versions, produced earlier in the Eastern and Western centres of the then Muslim World. Islam from the beginning taught a universal human outlook in all matters. Passages out of the famous Farewell Sermon bring this out very clearly. Here is a man addressing other men, not a national or racial leader but a human leader speaking his last words to human followers:

O men, lend me an attentive ear. For I know not whether I will stand before you again in this valley and address you as I address you now. Your lives and your possessions have been made immune by God to attacks by one another until the Day of Judgement . . .

God has appointed for every one a share in the inheritance. No 'will' shall now be admitted which is prejudicial to the interests of a rightful heir. A child born in any house will be regarded as the child of the father in that house . . .

O men, you have some rights against your wives, but your wives also have some rights against you . . .

O men, what I say to you, you must hear and remember. All Muslims are as brethren one to another. All of you are equal. All men, whatever nation or tribe they belong to, and whatever station in life they hold, are equal.

While he was saying this the Holy Prophet raised his hands and joined the fingers of the one hand with the fingers of the other and then said:

Even as the fingers of the two hands are equal, so are human beings equal to one another. No one has any right, any superiority to claim over another. You are as brothers.

Proceeding the Holy Prophet said:

Do you know what month is this? What territory we are in? What day of the year it is today?

The Muslims said in reply they knew it was the sacred month, the sacred land and the day of the Hajj.

Then the Holy Prophet said:

Even as this month is sacred, this land inviolate, and this day holy, so has God made the lives, property and honour of every man sacred. To take any man's life or his property, to attack his honour, is as unjust and wrong as to violate the sacredness of this day, this month,

and this territory. What I command you today is not meant only for today. It is meant for all time. You are expected to remember it and act upon it until you leave this world and go to the next to meet your Maker.

In the isolation of Arabia this man conceived human relations, in the large and broad human way, as they should be conceived. And he taught many another thing bearing on peace.

His method of resisting evil and injustice was active, rational and just. As a young man he joined, (and proudly remembered ever afterwards that he once joined), a group called the *Hilf-ul-Fadhl*, pledged to assist the oppressed, whoever they should be. Feeling embarrassed, one by one, the members of this group gave up and forgot their pledge. Only the Holy Prophet continued to be the member. Years after when he had stirred the most merciless hostility against him and his little group by teaching the idea of One God and one mankind, the Qureish, the main hostile group, thought of discomfiting him by sending a poor man to whom Abu Jahl owed some money but would not pay. The man went to the Holy Prophet while the town watched the outcome. Will not the Holy Prophet wish to escape this irksome responsibility which all the others concerned had already forgotten? Will he not thus provide ground for jibes or jests against him? Will he, on the other hand, dare and go to Abu Jahl and ask him to pay? Will he not then hear something nasty from Abu Jahl? In either case, the town will have a fun. But the Holy Prophet, not thinking for a moment, went with this man to Abu Jahl's door, gave a knock and had him out. Do you owe this man anything? Yes, was the nervous reply. Why not then pay? Abu Jahl went in, brought the money and paid to the man.

The incident went completely in favour of the Holy Prophet and against his enemies. It also left a permanent moral for peace. Peace can be had only through justice, and justice must be administered, whatever the embarrassment and whoever the embarrassed to the man.

Every man was a brother and every brother was to be helped whether he was oppressor or oppressed, said the Holy Prophet. That the oppressed had to be helped, was understandable. But why or how help the oppressor? "But staying his hand," said he.

The Holy Prophet found human relations at their worst and left them at their best. His experience and example has infinite meaning for peace. Copious quotations from the sources of Islam seem justified but I can only briefly recount the salient points in the Holy Quran:

Aggression is forbidden but not resistance, nor active resistance (if necessary) to aggression (22: 40-42). Victims of aggression, as early Muslims indeed were, were permitted to fight the aggressors. That is God's way of repelling tyrants and of establishing freedom of belief and worship and the sanctity of houses in which God's name is much remembered, *viz.*, churches, synagogues and mosques.

Fighting in the sense, and for the purpose defined, is to be for the sake of God and not for the sake of self, nor out of anger or aggrandizement. It is also to be free from excesses. Fighting near the Sacred Mosque interferes with the public right of pilgrimage. It is, therefore, severely forbidden, unless the enemy chooses the site for an aggressive design. If on reply the enemy desists, Muslims must desist also. Fighting must cease when religious freedom is established and religion is for God (2: 191-194).

If in the course of a battle the enemy inclines towards peace, Muslims are to accept the offer at once, even at the risk of being deceived. They are to put their trust in God (8: 62-63).

No fighting is to be undertaken unless the unreasonableness of fighting has been fully explained to the other party. Responsibility for fighting must be laid fully on the other party (4: 95).

Treaties are inviolable (9: 4).

Full opportunity to study the Islamic point of view is to be given even to the attacking enemy (9: 6).

No slaves are permitted. There may be prisoners of war, men who must lose their freedom for aggressing on the freedom of others. But even they should be free to earn their freedom through repentance or reform or some penalty or even as a gift. Rules for the release of these prisoners and of slaves inherited from the time before Islam are laid down. The best human treatment is enjoined. There is provision for them even to work and earn to pay for their ransom (8: 68; 47:5; 24:34).

Humane precepts about war are laid down, renewed and added from time to time. Motives and causes of war: jealousy of another people's possessions, pride of one's own culture or past history, the disposition to excesses even in just wars are condemned (20: 132; 49: 12).

All affairs of groups, communities and nations, are to be settled by the democratic method (4:59). Early Islam was democratic to the core. Belief is free (2:257). Belief and disbelief may co-exist in different individuals or groups. The same persons may believe, disbelieve, believe again, disbelieve again and so on (4:138). Disbelief as such incurs no penalty of any kind, apostates are not to be molested unless of course they choose to fight and kill (4:91).

Last of all, the Book of Islam contains the most interesting description found anywhere, of an international organization for peace. The defunct League and the present UN may be said to approach this in different degrees but not come up to it yet. The description is contained in verse 49:10.

And if two parties of believers fight against each other, make peace between them; then, if after that, one of them transgresses against the other, fight the party that transgresses until it returns to the command of Allah. Then if it returns make peace between them with equity, and act justly. Verily Allah loves the just.

The whole process from the beginning of aggression to the conclusion of peace is described in terms of an international instrument. The instructions to be carried out at the conclusion are important. Fighting is to be limited to the original cause. Even the aggressor is to be treated justly. Peace with the aggressor is not to be such as to provoke another war. The Holy Prophet demonstrated this at the fall of Mecca. The Meccans had broken the peace of Hudaibiyya. The Holy Prophet was free to fight. He marched on Mecca and took it almost without shedding a drop of blood. The trembling Meccans assembled to hear how they would have to pay for their excesses of 18 years. But they were told in plain words: 'You will have no punishment today and no reproof.'

The Holy Prophet achieved peace in the most difficult conditions. He achieved it through faith and firmness and made it endure through forgiveness.

Colonization was taken little notice of by moral philosophers when it started in the modern world. Many wars have been caused by this. Many sores, difficult to heal, are due to this. When Muslims found themselves conquerors and rulers they did not create the big landed estates which other conquerors created by dividing the conquered lands between the conquerors. They observed the rule of *status quo* leaving old possessions to be governed by the possessors' own private law. Muslims themselves did not come to hold big estates in Iraq or Syria. Even in India the Muslim rulers did not create the big princely or other landed estates. They were created later on by the British.

Islam has regulations for economic progress, economic justice and economic peace in civil society.

Now it appears from the experience of war in the past, from the division of the world into two power groups (which inevitably remind us of the prophetic description of Gog and Magog in Ezekiel, (chapters 38 and 39), and the Holy Quran, (chapter 18), that the ultimate safeguard against war is to be found in man's own moral and spiritual nature.

In the present power conflict this is all that we can draw on. Political ingenuity, mutual fear, strategic interests may put off war. They may, let us hope, put it off indefinitely. They may even lead to some kind of agreement on the restricted use of the deadlier weapons. But fundamental control of war will not come except through the harnessing of good-will and love of man and of happiness for all. It will come through a sense of purpose in human life in particular and in the entire creation in general and through a consciousness of great ends, in the context of which small ends seem as small as they are. That human beings have enough of these peace assets cannot be denied. Proof lies in human history and human thought. We have had wars but we have also had peace. We have had thoughts of war but we have also had thoughts of peace. We have had tyrants, but we also had men of God, who met tyranny with fortitude and firmness and conquered it by kindness.

Editorial Notes:

The Virgin Birth

Not too long ago, disbelief in the virgin birth of Christ was considered a heresy among most Protestants. Although doubts were raised in earlier periods about the authenticity of the New Testament on this matter yet it was not until the beginning of the twentieth century that several scholars discussed this doctrine thoroughly and expressed their obvious skepticism quite openly.

Since then much water has flowed under the bridge. No longer it seems to be a heresy to disbelieve the virgin birth. Even such journals as *Christianity and Crisis*, edited by U. S. Protestantism's renowned theologian, Reinhold Niebuhr, have published articles stating that "the virgin birth is neither a great historical doctrine nor by itself profound theology ought to be quite obvious."

The statement of this noted magazine has been made with some "basic observations." The writer says:

Chronologically the oldest gospel, that of Mark, does not mention the idea. The oldest manuscript of the Gospel according to St. Matthew, the Syriac, concludes the genealogical table thus, 'And Joseph begat Jesus.' The two greatest interpreters of Jesus in the New Testament are the author of the Fourth Gospel, and he who wrote more than one-half of the New Testament, Paul the Apostle. To both we owe the profound classic doctrine of incarnation, 'And the Word became flesh and dwelt among us' (John 1:14); and again, 'But when the time had fully come, God sent forth his son, born of woman' (Galatians 4:4). The Incarnation, yes, but for those writers, responsible for giving us most of the New Testament, the virgin birth was not dignified enough to mention. For virgin birth was a contemporary, popular

thought pattern explaining the greatness of such men as Pythagoras, Plato, Augustus Caesar."

(Quoted in *Time* Jan. 2, 1956)

This certainly seems to be a radical digression from the commonly accepted Christian view of the past. Even in Lutheran church, where the doctrine of virgin birth has been considered as an essential dogma, a great change of views seems to be in the process of taking a definite shape. As the writer of the above article observes, "The ice is beginning to break, the long, cold winter of dark dogmatism . . . is beginning to wane." It will be interesting to observe how this trend will influence such other doctrines as resurrection hitherto considered to be one of the basic dogmas of Christianity.

Freedom of Preaching and Political Entanglements

It is agonizing to learn that even in our "enlightened" age, there are some nations which claim to be democratic in their convictions yet they deny such basic liberties as preaching of one's faith. News came recently from Spain that the government of that country objected against any propagation of Islam. In fact the Spanish government threatened a Muslim missionary that he would be expelled from Spain if he would pursue any such efforts to bring a better understanding of Islam. It is deplorable to learn that the Nehru Government has also been waging a policy of making it difficult for any foreign missionaries to stay in India. In our opinion, preaching of one's religious convictions is one of the basic civil liberties the denial of which directly conflicts with the democratic principles.

The case for the safeguarding of these precious civil liberties has been partly spoiled by those missionaries who have found it expedient to dabble in the internal politics of the countries of their visit. One such case has been mentioned as that of Mr. Billy Graham's visit to the Far East. Speaking in India, for instance, Mr. Graham

suggested that the United States might well give Mr. Nehru a "streamlined, air conditioned train." The reverberations of this type of suggestion were noticeable immediately. "There you are. It is as simple as that," said the *Manila Chronicle*. "The United States is called on to sell American friendship to India in the same manner that she sells, say toothpaste or brassiers." The *Manila Herald* and the *Daily Mirror* were equally outraged. They questioned the advisability of sending such people as Mr. Graham to preach the message of Christianity.

The *Christian Century* (February 29, 1956) points out that Dr. Graham is not the first one to interfere in politics of another country. "There is altogether too much truth in some of the Chinese charges that American missionaries have been involved in American political policy and action," says this magazine.

If this important distinction between preaching one's faith and intruding in the politics of the other countries can be faithfully preserved the task of winning these civil liberties all over the world will become much easier.

"Assist your brother, whether he be an oppressor or an oppressed", said the Holy Prophet.

"But how shall we do it when he is an oppressor?" asked the companions.

"Assisting an oppressor is by forbidding and withholding him from oppression", answered the Holy Prophet.

ISLAM AND HUMAN RIGHTS

by

Professor Muhammad Ali,
Talimul Islam College, Pakistan

The problem of human rights is bound up with the relative status of the individual and authority, particularly the authority of the State. Since the time of the ancient Greeks, there has been an age-long battle between those who prize individual freedom and those who value authority. It will take too long to give even a brief survey of the different theories that have been advanced from time to time with a view to defining the degree of control that the State or the group can legitimately exercise over the individual. It is difficult to dichotomize these theories into mutually exclusive classes, but on the whole we may say that there are two main points of view, basic to the great mass of recent writings which deal with this problem.

On the one hand, there are thinkers like Plato and Nietzsche and a host of their followers, who support the view that inequality is the natural state of man, and society is the supreme regimented hierarchy of the individual. Consequently, each member of the States must take his proper place in the social structure. 'The Philosopher King' and the 'Superman' have the natural right to dictate, and the subjects have no right to question the decisions of their superiors. They must rest content with playing a secondary role in the tightly organized system. Hegel, Marx and others carried this view-point to its logical conclusion and held that certain groups or States were by nature superior to others and had the absolute right to rule. This of course, is the distinct characteristic of all totalitarian systems.

Opposed to this entire trend is the democratic tradition, the main exponents of which are men like Locke, Rousseau and their followers. They emphasize individual freedom and private enterprise.

Both these standpoints are two extremes. To my mind, the most acceptable is the Islamic point of view which avoids the extremes and tries to effect a synthesis of the two but without their defects.

Islam recognizes that society is a realm of ends, ends being the individuals. Unlike Hegelian idealism, it does not hold that society or State is an end in itself, and that the individual exists for the sake of society. Instead, it believes that the individual is an end in himself and the State is a means to this end. The State can and should exercise only that degree of control over the individual which is the minimum necessary for purposes of national security, international peace and the dispensation of public justice. Beyond that the State has no right to trespass over the freedom of the individual. The State exists for the individual and not the individual for the State. Therefore, Islam tolerates no regimentation of thought. The Holy Quran declares in the most unambiguous terms.

"There is no compulsion in religion." (2:256)

"Tell them, this is the truth from your Lord; whosoever wishes, he may believe; and whosoever wishes, may disbelieve." (18:30)

Also, "You are not placed over them as a task master." (88:23)

And apart from the freedom of thought it also guarantees the freedom of expression. The Holy Quran says:

"Our duty is merely to convey the Truth." (36:18)

It is hardly necessary to make any comment on this charter of human freedom. It guarantees complete freedom of thought and expression to the individual. It leaves no room for a professional priestly class nor an official church. Each individual is responsible for his actions, and he alone is the sole judge in matters of conscience and belief. No one, not even the head of the State, has the right to force the humblest of citizens into or out of what he believes to be

true or false. The individual is free to choose and to declare his belief. True, there has emerged, at different occasions, a class of people who have arrogated to themselves the right to judge for others, and have paraded as the custodian of public morals and the keepers of social conscience. But such people have never had the sanction of the Islamic Law at their back.

The incalculable harm this class has done to the cause of Islam and individual freedom is a matter of history. The current misconceptions about Islam, particularly in the West, are mainly due to these people. It is even said that Islam was spread by force and that Islamic Law allows apostates to be put to death. Nothing could be farther from the truth. Islam is the religion of freedom, freedom of thought, freedom of expression and freedom of belief and conscience. It recognizes no external authority, not even the authority of the State in matters of religion and conscience. The only authority it recognizes is the authority of reason which implies the absence of fear and coercion, and signifies the fullest expression of the human self and is to be distinguished from the narrower Kantian sense.

The Holy Quran clearly says:

"So that he may perish whosoever perishes on the basis of evidence, and he may live whosoever lives on the basis of evidence." (8:43)

It might, however, be asked that as Islam is a religion, it cannot with consistency afford to demolish authority, particularly divine authority. Divine authority is, in fact, the end-all and be-all of all religions. The revealed word is a categorical imperative and is absolutely binding as being true, regardless of the qualms of conscience or rational doubt it may occasion in the minds of the believers. It is pointed out that religion means faith, and that faith is something which does not admit of rational measurement and judgement, that religious experience is a direct and immediate experience which is accepted by its recipient, and through him by his followers as an unchallengeable truth, and that all along religion is an *argumentum*.

ad verecundiam except that the authority it invokes is very remote and has come to have a halo of mystery and tradition which invests the experience and its origin with a kind of reality. It is also pointed out that religious values are not demonstrable and inductive values.

This, however, is based on misconception. It is unfortunate that the Islamic view regarding truth and its acceptance as such is not yet generally accessible. It may, however, be noted that religious experience, in order to be accepted as true, must needs satisfy the known and established canon of scientific induction. It must be considered at par with ordinary human experience and should admit of being stated in empirical terms. The fact that it is highly subjective does not make it any the less susceptible to scientific treatment. Experience as long as it is experience cannot get out of the quagmire of subjectivity. In fact, experience always presupposes a subject. Barkley and Hume's Subjectivism is not wholly an extremist point of view. Even Kantian distinction between phenomena and noumena rests on the same foundation. Descartes' *Cogito ergo sum* shows that the major premise of the system he tried to raise, consists of the Cogito or the subject. Even Russel with all his talk about truth as a neutral stuff cannot help calling it a subjective-objective monism.

Hence religious experience does not suffer in truth by being subjective. But if it is to be accepted as being true, it should be capable of being judged by the general mass of mankind to whom it addresses itself. Truth values cannot be proved or disproved by *a priori* methods alone. All generalizations involving such values must needs fulfil the basic conditions of scientific induction. It is on the basis of this demonstrable, verifiable, and inductive proof that the claims of a prophet or, for that matter, of any true experience should be based on accepted as being valid by the rational consciousness of man. Religious experience may be different from ordinary experience, but by virtue of this difference it does not cease to be an experience.

The belief in a transcendental reality and the revealed word is not based on any magical and compulsive regard for the unknown or the mysterious. Instead, it is based on the firm bedrock of reason,

experience, self-consistency and induction, and is finally demonstrable and verifiable. Even to the man who cannot immediately enter into this experience, the testimony of those, who can so enter, is not against the fundamentals of reason and should not be confused with authority. Testimony is not authority. It is second hand observation. It is based on a scrupulous regard for truth and does not exclude the possibility and right of direct experience. It is employed by all sciences and is accepted as reliable as direct observation. Therefore, faith or belief in the revealed word is not un-inductive. We believe in it as we believe in the observation and testimony of any reliable scientific observer. In a testimony of this kind, or for that matter in all scientific induction, the appeal is to facts. Once we are sure of the ground of our generalization, and it is found to be guaranteed by facts, we can go ahead, with confidence from the known to the unknown, from some to all.

This predictive risk, this faith in the inductive method, this scrupulous regard for truth is what constitutes the quintessence of modern scientific generalization. No blind faith or mere dictation, but faith founded on facts. Truth in order to be true, must be found to be so and must be amenable to standard scientific tests and scrutiny. Influences that are likely to prejudice or otherwise vitiate our judgement are denounced by Islam. *Shirk*, or regard for the false gods of custom, habit, wealth, power, etc., is the greatest sin in Islam. Hypocrisy or *Munafiqat* or dishonesty of thought, committed through conscious choice, is the next worse. And the most cardinal value is to deny all gods except God, the custodian of Truth, Justice and Fairplay, and to accept His prophet as His humble servant, and a messenger without conferring any supernatural status on him.

"I am but a man like unto you: (but it is only that) God has revealed to me. . . .". (18:111)

It is in this context that the Holy Quran again and again exhorts us to think and ponder, judge and measure the message and the Messenger, and to subject them to the closest and the most critical scrutiny, even though the facts on which the message is based are definite, clear and incontrovertible. Says the Holy Quran:—

"That they may think." (7:177).

"Do they not reflect; their companion is not of the insane?" (7:185).

"Are the blind and the seeing alike? Do you not then ponder?" (6:51).

"Surely there are signs in this for a people who reflect." (13:4)."

Thus do we enumerate and explain in signs for a people who reflect. (10:25).

"Surely there are signs (in nature) for a people who reflect." (16:12).

"Thus does Allah make plain to you His signs that you may think." (2:220).

"Certainly, we have explained to you the signs only if you understand." (3:118).

"So that you may understand."

"Have you then no intelligence?"

"Are you not, therefore, fully reminded?" (6:82).

"Why not a party from each come forward to acquire an understanding of the faith?" (9:123).

"Will they not then meditate on the Quran?" (4:84).

"That they may ponder over its verses." (38:30).

Thus it sets up reason and rational methods as the sole criterion of truth. It does not allow the use of force to stifle thought, for force may silence but cannot convince. As a matter of fact, it cannot even silence. That is why the Holy Prophet Muhammad (on whom be peace) said that honest difference of opinion is a blessing. A society

or a State, which does not tolerate difference of opinion or denies even the right to beg to differ, cannot with consistency attach value to truth, honest thinking and freedom of judgement. Coercion breeds distrust and hypocrisy. It also betrays a serious lack of proof and argument. That is why the Holy Quran declares:

"There is no coercion in Islam." (2:256)

It, therefore, leaves no room for the regimentation of thought and purpose brought about under duress. It is in this context that the place of the moral reformer is to be considered. He raises his voice against the established order through constitutional means. He is allowed perfect liberty to judge the current values that obtain in a particular society. He is further allowed to express his judgements and opinions publicly. In other words, not only is he allowed to think but to think aloud. In this sense he is a true revolutionary. And the revolution he tries to bring about is the bloodless and the peaceful revolution in the realm of ideas and values. But he is not an anarchist nor is he a frustrated maniac. His methods are not self-contradictory; he does not preach freedom and practice force and coercion to impose his views on others. Reason and proof are the only weapons in his armoury.

He appeals directly to the consciousness of the individual. His duty is merely to convey his message.

"And our duty is only to convey the message of truth." (36:18)

It is for each individual separately to believe or not to believe, accept or not to accept. It is none of his business to force people to believe as he does and compel them to conform to his views. The Holy Quran emphatically declares:

"Tell (them), this is the Truth from your God. If you like, accept it, if you like, reject it." (18-30)

And if people do not accept his message he is not held responsible for what they choose to do. For similar reasons, Islam does not allow

the individual the right to physical revolt against the society whose member he happens to be. This is to emphasize the need and role of freedom in matters of belief and conscience, and to insulate the social structure against disruption and anarchy. It, however, grants to the individual the right to disagree and express that disagreement publicly. But he has no right to revolt and use force to prove the *bonafides* of his case, or to counter the force of social opinion by rising in armed rebellion. It distinguishes between reform and revolt, change and destruction. It believes in change and reform through peaceful, just and fair methods.

If society does not give to the individual the right to reform and disagree, that is, if it does not give him the right and chance to think and act honestly, and forces him to forsake his views under threat of pain, then Islam recognizes the individual's right to leave that society and migrate to some other place, where he can hold views consistent with the verdict of his reason and conscience and can suit his actions to his beliefs. But it does not allow him to retaliate in kind. Thus, except for defence, Islam banishes the use of swords, and encourages the freedom of thought and expression. That is why the Holy Prophet (on whom be peace) encouraged the spirit of inquiry and scientific outlook placing a premium on the Socratic maxim, that virtue is knowledge, and advised the Muslims to acquire knowledge even if they had to go to China. Islam, thus demolishes all barriers to free thought. Kant very nearly summed up the Islamic position when he pointed to "the starry heavens above and the moral law within." Thus to my mind, what may be called the quintessence of Islam, is the twin principle of the Divine Law and the right of the individual to judge and accept or reject that law in the light of the verdict of his own reason and conscience. The false gods or what Bacon calls the idols of the tribe, den, market and theatre are once and for all dethroned and removed from their pedestals and levelled to the ground. Be it a State or a superman, the proletariat or a majority party, power or wealth, Church or custom, none has the authority though it may sometimes conspire to have the power, to dictate and suppress freedom.

On the other hand, while Islam safeguards the freedom of the individual, it also recognizes the negative possibilities of what Plato would call the mob rule. In the words of Russell, "A society where each is the slave of all, is only a little better than one, where each is the slave of a despot." Individual freedom in democracy is only skin deep. It is more apparent than real. The so-called freedom of individual enterprise results in rank, social and economic injustice. The capitalist class holds the reins of power, wealth and propaganda. True, it allows opposition to government policies and freedom of belief and propaganda, which is not allowed under totalitarian systems, and is, therefore, to be preferred to them to that extent. But even under democracy opinion is too highly organized to allow any scope for free and independent thinking. The independent member of the house is a solitary and an amusing figure, who has no authority and a doubtful future unless he gives up his independence and decides to merge with some party. In fact, communism is the direct result of the economic and social injustices that have been committed in the name of democracy. The choice, therefore, has to be made between Marxism and Democracy, police rule and mob rule; regimentation and licence. These may be catch-phrases but they do bring out the inherent defects of either side. Islam tries to avoid these extremes and tries to follow the middle course. Like Plato it does not foist a superior intellectual aristocracy denying the workers and women even the right to think for themselves. Nor does it impose an absolute autocrat, whose will is law and who is responsible to none except himself, as is done by Nietzsche and others. It does not set up a "classless class" of a ruling hierarchy which considers the freedom of the individual a dangerous tendency and a bourgeois illusion, and thinks of religion as the opium of the masses denying even the right to think otherwise.

In Islam the Caliph or the head of the State is a Constitutional Head with a Divine Law and Constitution, that is, the Holy Quran. He is duly elected and is not above this Law and Constitution, which he is bound to obey most scrupulously in all its details and which he himself has accepted on the basis of reason. He cannot cancel or modify

any part of the law. He is, however, not bound to submit to the dictation of mere numbers or a blind majority. Within the Law, he can exercise his discretion to save a Socrates or a Christ from the fury of the mob. But he does not and has no right to violate or flout the Divine Law and Constitution. It is his duty to see that the vested interests do not make it difficult for the humblest of citizens to think freely. It is clearly laid down that he must invariably seek advice. The Holy Quran says:

"Seek council from them in the affairs." (3:159)

Again, it says:

"They take decisions after mutual consultation." (42:39)

Thus it is necessary that no taboo is placed on offering free advice. Conditions should be created which are conducive to the free exercise of the right to vote. The Holy Quran makes it a condition precedent to the right to vote, that the vote must go to the deserving person. It says:

"Surely, Allah commands you to make over trusts to the deserving of it." (4:59)

In an Islamic State none is too humble and unworthy to offer advice and none is too great and perfect to receive it. The only condition is that advice must be positive and constructive, honest, just and fair and must not militate against the legitimate rights of other individuals.

The Holy Quran says:

"And when you speak, be just." (6:154)

As a further precaution against injustice, the judiciary is guaranteed complete independence. Even the Head of the State can be summoned to a judicial court as an ordinary citizen. No considerations of fear or favor should weigh with the court, and it must not allow its impartiality to be corrupted at any cost. It further refuses to accept

any distinctions between man and man. Even the Holy Prophet (on whom be peace), who to the Muslims is the best and the greatest of human beings, is to be taken as a human being. The Holy Quran says:

"(O Prophet of God), tell them, I am a man like unto you except that I am the recipient of divine inspiration." (18:111)

It is not possible to discuss here the detailed rules laid down by Islam to ensure justice and equity and abolish all economic, social, cultural and intellectual exploitation of man and woman alike. While it tries to draw the line between freedom and licence, it clearly defines the rights and duties of the State and the individual. It prescribes effective safeguards at the individual, national and international levels against all kinds of aggression, and tries to stop the vested interests from making inroads against the rights of the individual. It raises the individual from a mere means to the exalted position of an end, from a biological specimen to a human being, the best of God's creation and offers limitless possibilities for the realization of the best in him.

It is to be hoped that after having suffered tremendous losses in men and material, human dignity and moral worth, man may yet save himself and rediscover Islam. I cannot help quoting here the concluding passage of Bertrand Russell's book *Religion and Science* in which he says:—

"Those to whom intellectual freedom is personally important may be a minority in the community, but among them are the men of most importance to the future. . . . If they are prevented from doing their work and having their due effect, the human race will stagnate, and a new Dark Age will succeed, as the earlier Dark Age succeeded the brilliant period of antiquity. New truth is often uncomfortable, especially to the holders of power; nevertheless, amid the long record of cruelty and bigotry, it is the most important achievement of our intelligent but wayward species."

MUSLIM MISSION IN SPAIN

by

S. Nasir Ahmad, Zurich, Switzerland

The Spanish Government does not see eye to eye to the idea of a Muslim Mission in Spain. Notwithstanding the right of everybody in this age of enlightenment to advocate and express publicly his opinion and even to recruit support for it without, of course, endangering the security of the State, the Muslim Mission in Spain has to encounter difficulties from time to time. How can a State call itself civilized and yet resort to various methods making the harmless missionary activities of Islam virtually impossible? Muslim missionary in Madrid has never been allowed to hold public meetings. He is not even permitted to remove misunderstandings about Islam through publication of literature. The result is that up to now the missionary activities had to be confined to private talks within a limited circle of acquaintances. Once the missionary got, after due permission of the authorities, a book printed under the title "Teachings of Islam". As soon as the printing was completed, the authorities, for reasons known only to themselves, forbade the distribution of the book. The Mission was allowed, however, to pay the printing costs.

The book mentioned above is from beginning to end a work which deserves only praise so far as its method of approach is concerned. It has already been published in many European languages and has received outstanding mention in the Press, especially because of the author's method of presenting the beauties of his faith without finding fault with others, a method which other writers on religions should take to heart.

Has Spain forgotten what it owes to Islam? All that Spain cherished during its golden age was the result of Islamic influence on the culture and civilization of the country. Everything that made Spain the center of European learning and Arts was Islamic. And today the Spanish authorities are bringing pressure to bear on the helpless Muslims in this country.

Current Topics

THE U.S.S.R. AND ISLAM

A Foreign Visitors' Impressions

A British newspaper correspondent, reporting on the recent visit of Marshal Bulganin and Mr. Khrushchev to Kabul, the Afghan capital, made one very significant remark. He said that the Mullahs, the religious leaders, were absent from the welcoming crowds.

There were probably very good reasons for this. The truth about Islam under Communism is perhaps nowhere so well known as in Afghanistan. Ever since the early 1920s large numbers of Muslim anti-Communist refugees have filtered across the Afghan-Soviet border, and their accounts of conditions in Central Asia have left no doubt about the incompatibility of Islam and Communism.

The hostility of the Soviet rulers towards Islam does not merely belong to the past, although certainly the gravest blows were struck before the war when all the Muslim religious schools were closed and the vast majority of the mosques either used for secular purposes or pulled down. The Communist onslaught was so systematic that Islam has fared appreciably worse than Christianity in the U.S.S.R. Less well-organized than the Christian Churches, and ill-equipped to stand up to the consequences of the ruthless industrialization policy, it has been unable to gain much advantage from the comparative Soviet tolerance towards religion during and since the war.

Recent visitors to the Soviet Union, Muslims and non-Muslims alike, have reported that only old people now worship at the few remaining mosques and prayer-rooms. On the other hand, there is always a fair proportion of younger people at Christian services. This apparent abandonment of their religious practices by young Muslims

must, in part at least, be attributed to the fear of economic discrimination, as an Egyptian journalist, Ali Amin, who went to Soviet Russia in the summer of 1955, recognized very clearly. Writing in the Cairo weekly *Akher Saa*, he said: "The Soviet Government does not require anyone to be an atheist; for believers it simply closes the door to high, well-paid positions.

The Soviet authorities expect the surviving mosques in Soviet Central Asia to make a favorable impression on foreign visitors, who, they hope, will thus overlook Communist hostility towards religion. But the more discriminating foreigners have not been deceived. To them the small number of mosques and the precarious condition in which they were found serve as clear proof of the thoroughness of the Communist anti-religious campaign. In Alma Ata, capital of Kazakhstan, foreign visitors saw a small wooden building recognizable as a mosque only by the crescent on its highest point. In Tashkent they heard that one mosque on the outskirts had just been pulled down (those near the centre had disappeared much earlier). In Ashkhabad, capital of Turkmenistan, they were informed that the mosque, damaged by earthquake in 1948, had never been rebuilt.

In Soviet Central Asia, there is now only one college for students of Quranic law and Islamic theology—the *Medresseh Mir Arab* in Bokhara. The students number about 100—an average of 12 or 13 per class—so that only an insignificant number graduate each year, although the number of Soviet citizens who, by family background, belong to the Islamic community exceeds 21 million. A group of foreigners who recently arrived rather unexpectedly at the Bokhara *Medresseh* found that all the students were out cotton picking.

The decline of Islam is not confined to the areas of the U.S.S.R. populated by the Sunni, or orthodox sect, who make up the vast majority of Muslims. It is equally noticeable among the Shiah sect in Soviet Azerbaijan. A *New York Times* correspondent, after a visit to Baku, reported in November, 1955, that "almost all Azerbaijani national and religious traits" had disappeared from that city.

Soviet Communists usually claim that Islam has to be sacrificed for cultural and material progress. But even if one accepts that view, for the sake of argument, the Muslims of the U.S.S.R. have not been compensated. Dr. Sami Dahan, a member of the Syrian Arab Academy, who visited the Soviet Union early in 1955, reported that the backwardness of the Soviet Muslim peoples was very evident. "It was obvious to us", he said, "that their living standards were greatly inferior to those prevailing in other Soviet areas." Other visitors have complained about the shortage of food in the Central Asian towns.

Of course, shortages are a frequent feature in European Russia as well. But the difference between Muslim Central Asia and the Moscow area is not the natural difference between a capital and a province. It is the much deeper difference which separates colonial territories from the centre of an empire run on imperialistic lines long outmoded in other parts of the world.

Green Flag, Tokyo, Japan (June, 1956.)

CHRISTIAN MISSIONARIES IN INDIA

According to an official committee of inquiry of the state of Madhya Pradesh in central India, the number of foreign missionaries in India has grown so large that the security of the nation is threatened. India had around 2,400 missionaries of the Christian faith in 1947 when freedom was attained. Now the number is said to be 4,800. This great increase, coming at the time the country achieved self-determination, has aroused strong opposition.

The Madhya Pradesh investigating group was appointed two years ago, probably on the initiative of the strongly entrenched Hindu majority in that area. Its report says it visited 77 towns and interviewed 11,000 people.

It urges the government of India, which had nothing to do with the investigation, to halt the "large influx" of missionaries. It also recommends that property held by foreign missionary groups in India be transferred to Indian Christian churches or turned over to international group. Further, it demands that the right of evangelical witness be reserved for Indian nationals. It particularly criticizes the influx of Christian missionaries from the United States and their propensity for "mass evangelism" through the press, radio, films and television.

The report goes beyond any previous declaration of its kind in declaring that "evangelization in India appears to be part of the uniform world policy to revive Christendom for re-establishing Western supremacy and is not prompted by spiritual motives." This judgement cannot be based on evidence, for there is no uniform world policy to use the Christian faith for political ends, and nobody claims such a policy exists except confirmed Marxists.

The Indian report is talking beyond its knowledge when it says, as quoted in the *New York Times*, that "the objective apparently is to create Christian minority pockets with a view to disrupting the solidarity of the non-Christian societies and the mass conversion of the Advasis [aboriginals]." Its opinion is that "such activities are fraught with danger to the security of the state." Christianity is a threat to the security of any state which nurtures injustice, slavery or racial discrimination, as we know from experience, but not to a state which maintains freedom, equality and brotherhood.

If the security of India trembles because an additional 2,400 Christian missionaries have entered the country and gone to work, India is in worse condition than the world had reason to think. We do not believe India is in any such peril from Christian missionaries. Perhaps orthodox Hinduism is in peril.

The commission may reason its insecurity is a danger to the state, but the conclusion does not necessarily follow. Nations are strengthened rather than weakened by a diversity of religions, providing they have the courage to separate church and state and keep them separate.

BOOK REVIEWS

At the Feet of Mahatma Gandhi. Rajendra Prasad. New York. 1955. Philosophical Library. 350 pages. Price \$6.00.

Dr. Rajendra Prasad had a life-long association with Mahatma Gandhi. He was one of the top-most leaders in the All India National Congress before partition. When India was declared a Republic, he was elected as the first president. He came in contact with Gandhiji as early as in 1915 and worked with him until the latter's death.

Dr. Prasad is, therefore, well-qualified to give an account of the great Mahatma's life. Like Gandhiji, the author himself is a staunch Hindu and, therefore, saw eye to eye with Mr. Gandhi in perhaps more ways than Pandit Nehru did. As the title of the book very aptly suggests, Dr. Prasad was not only strongly devoted to Mr. Gandhi but was like one of his disciples. It is in this spirit that he has recorded his impressions. He describes for the reader some of the political struggles which Gandhiji had to fight as well as his campaigns for the propagation of Hindi language and protection of cows, an animal considered to be holy by the Hindus. The author tells us how Gandhiji organized a project to popularize Hindi in Southern India, or, how the cow-protection schemes were put into operation under the leadership of Gandhiji's close associate, wealthy Seth Birla. The author's enthusiasm in these matters can be well understood by the way he defends the view that cows should not be transported from distant places for the purposes of increasing milk production.

Because of his long and close association, Dr. Prasad is enabled to give some valuable glimpses of Gandhiji's life. He has also recorded his master's views on such varied subjects as food, non-cooperation, fasting for political purposes and social customs.

This is a valuable book for a reader who may be interested to learn about Mr. Gandhi from a close associate, intimate friend and political co-worker of about forty years.

Libya: The New Arab Kingdom of North Africa. Henry Serrano Villard. Ithaca, New York. 1956. Cornell University Press. 169 pages. Price \$2.75.

Libya is one of the youngest nations to enter the family of independent nations. It was in 1951 that it became a free country as a result of an earlier

United Nations' decision. Before the last World War it was one of the Italian colonies ruled by the ruthless government of Mussolini. A country, already lacking in the natural resources, was further squeezed out of its meagre revenues for the benefit of its masters.

During the World War, Libya was the scene of many battles which left its towns ravaged and ruined. In 1949, the United Nations decided that Libya should be granted its freedom as an independent sovereign state "as soon as possible and in any case not later than January 1, 1952." The transitional period was considered necessary for assisting the people with some experience in self-rule.

It was not an easy task. The country faced problems on all fronts, political, economic and social. One of the most acute problems was to unify the diversified interests of the three provinces of which Libya is composed. Politically, the country needed many more educated people to hold the administrative jobs than it had. The Fascists never permitted any "natives" to rise to power or to acquire the political know-how.

If the political situation of the country was so bleak, its economy was still more pitiful. There were almost no industries. Only notable export was esparto grass. It was hard to visualize how the country would be able to survive.

However, the day of cherished independence dawned upon the Libyan people in 1951. It was promptly recognized as a free nation by most of the countries of the world including the United States which appointed Mr. Henry Serano Villard, the author of the present work, as its first Minister to the newly born State. This book is a result of his first-hand knowledge of Libya and its affairs acquired during his appointment there until 1954.

Mr. Villard, in a brisk and lively style, provides the reader with a brief but fairly comprehensive back-ground of Libya's history before she gained her freedom. Then, interjecting his personal anecdotes, he continues to describe its present economic and political problems. One of the most delicate of these may be the problem of maintaining two capitals for a country of less than a million and a quarter people, one, Tripoli in Tripolitania, and the other, Benghazi in Cyrenaica. While most of the federal offices are situated in modern Tripoli, the King lives in ancient Benghazi without any good road linking the two cities.

The problems of the young State of Libya, thus, are numerous and complex. It seems improbable that without substantial and continuous outside help, it can make a satisfactory progress in the near future. The Western Powers have already recognized this situation and have offered help. It is hoped that this will continue as long as it is necessary.

Mr. Willard's book is an authoritative, lively and interesting account of a young nation, aware of its difficulties and eager to improve its lot.

The Teachings of Magi. R. C. Zaehner, New York. 1956. The Macmillan Company. 156 pages. Price \$2.50.

Zoroastrianism can justly claim to be one of the major religions in spite of relatively small number of its followers in the present world. Zoroaster, the prophet of Iran, lived in sixth century before Christ. His teachings left such deep and enduring impression upon the people of Iran that the Parsi community even today is known for its very distinct culture and social pattern.

Of course, there is not much which can be attributed to have come from the teachings of Zoroaster with absolute assurance. Like many other religions, his teachings also fell victims to dogmatism. The books written later developed such ideas like dualism which, it is seriously doubted if it should be reasonably attributed to Zoroaster. Even during the Sassanian times such sects existed among the Zoroasterians who did not ascribe to the theory of two gods but, in stead, sought to derive the two principles of good and evil themselves from one father who was Infinite Time.

However, the fully developed orthodoxy of the later times was fully involved in the doctrine of dualism. In the *Avesta*, the surviving literature of that period, this doctrine is discussed in great detail. Professor R. C. Zaehner has done a great service to the students of religions to have made accessible to them an authentic study of the teachings of the Zoroasterianism which was developed in the *Avesta* period. He has taken great care to present the Zoroastrian view of their doctrine as objectively as possible by giving long selections from the *Avesta* literature.

The *Avesta* is commonly divided into three parts. Firstly we have the *Gathas*, songs, ascribed to Zoroaster, secondly the sacrificial hymns addressed to various deities, and thirdly the *Vendidad*, "the law against the demons," a treatise dealing with dualism and ritual impurity. It is extremely improbable that Zoroaster could have had any hand in the writing of the last two parts of the *Avesta*.

Professor Zaehner's present work is a fine and distinguished contribution to the literature on Zoroastrianism available in the English language. It certainly fulfils a great need.

Buddhist Meditation. Edward Conze. New York. 1956. The Macmillan Company. 183 pages. Price \$3.00.

Buddhism, like other major faiths of the world, lays great stress on prayer and devotion. Prophet Buddha like other great spiritual teachers, devoted a great part of his life in deliberation and meditation. Later, his followers wrote extensively on the virtues of meditation, the bodily postures, attitudes and behaviours, on the mindful awareness of such mental and physical processes, and on the practice of introversion and cultivation of the social emotions. A major portion of this literature is in ancient Pali, Sanskrit and Tibetan languages.

Dr. Conze, who is a life-long student of Buddhism, has done a great service to the scholars to have translated the important portions of such literature from the originals. In *Buddhist Meditation*, Dr. Conze has made accessible many important selections of Buddhaghosa's *Path of Purity* and other ancient literature. These selections, which are preceded by an introductory essay on Buddhism, explain the meaning of meditation, describe its range and principal divisions and deal with such subjects as devotional exercises, mindfulness, trance and famous Buddhist wisdom of four holy truths.

Buddhist Meditation is an enlightening and valuable contribution to the study of comparative religions.

As I See India. Robert Trumbull. New York. 1956 William Sloane Associates. 256 pages. Price \$4.00.

When Robert Trumbull, the *N. Y. Times* Correspondent, first went to India in 1947 for a short period only to relieve his predecessor, he could have little imagined that his assignment in India would be extended to seven dramatic and surprisingly eventful years. In 1947, the sub-continent of India was divided into two free nations. It was an independence achieved after a long and arduous struggle. Quite ironically the two countries had to see much more of bloodshed, wholesale massacres, and loss of property and life after gaining their independence than before. While the task of settling millions of refugees was a major problem for Pakistan, India did not start her new era without such major difficulties either.

Seven years of Trumbull's assignment in India, in fact, proved to be the beginning of a new era for this country. India, besides settling her lot of refugees, had the big problem of merging more than five hundred princely states in the new country. She formed and adopted her new constitution,

became a republic and held her first elections soon after. Indian troops entered Junagadh and took this princely state in the face of Pakistan's protests. She waged a "police action" against the Hyderabad State and forced the Nizam to accede to her. On the northern side, India accepted the request of the Hindu Raja of Kashmir to help him against the over-whelming majority of Kashmiri people, demanding the right of self-determination, with India's full military might.

On the domestic scene, India had to fight many internal wars. While her great leader, Mahatma Gandhi died in 1948 having struggled for many years against caste-system the problem remained still unsolved to a very great extent. Gandhi, the founder of new India, was shot by one of his own co-religionists. Soon after, Pandit Nehru became the most important leader of India and received not only a unique following at home but a world-wide recognition for his newly evolved policy of neutralism. Robert Trumbull served his paper through all those fateful years when, on one hand, Pandit Nehru reprimanded the West for their part in creating two ideological camps in the world politics and offered to mediate in the disputes of others, but, on the other hand, refused to accept many of the United Nations' recommendations to solve the Kashmir problem.

As I see India is a very lively picture of India in these seven fateful years as Robert Trumbull saw it with the eyes of an American correspondent. In this interesting report one meets all such important figures of Indian politics as Nehru, Gandhi, Bhavé and others. The reader gets an insight in the luxurious life of India Maharajas and then an account of the comparative poverty to which they were brought by the merging of their states in India. He explains the Indian view of the international politics and also explains the immense progress she has made since her freedom.

In *As I See India*, Robert Trumbull has given an exciting report of India's social, political and international life in most dramatic seven years of her life.

The Color Curtain. Richard Wright. Cleveland, Ohio. 1956. The World Publishing Company. 221 pages. Price \$3.75.

Several books have been written since the famous Asian-African Conference represented by 29 nations of the world was held in April, 1955, in Bandung, Indonesia. It was here that the representatives of about 1,400,000,000 people of Asia and Africa, over half the population of the world, gathered to discuss problems of mutual interest.

What made this Conference different and unprecedented in the political history of the world was the fact that most of the nations participating in the

deliberations were those who had only recently emerged from colonial or semi-colonial status. This was a parley of nations deeply conscious of their hard-won independence, and firmly determined to maintain it.

Naturally, the Conference left a deep and long-range impact upon the world. Several attempts have been made since then, both in the East and the West to evaluate and measure the effects of its deliberation.

Mr. Richard Wright, a native of Mississippi, who later made Paris his home, looks at this Conference not only as a westerner but as one who was himself "colored". He felt that he had something in common with these people which a white westerner lacked. He has set forth to his task with emotion and sensitivity. Being an able reporter he has depicted an excited picture of the Conference, for, he found it an important landmark in the awakening of the tinted races of the world.

He feels that although the representatives of the 29 nations assembled in this Conference were bitter against the West yet they still looked toward the West to appreciate their bitterness and to aid them in their struggle.

Mr. Wright warns the West of their great opportunity to make an extremely momentous decision. Unless the West can meet the challenge of the miraculous unity of over a billion and a half people of the world it may risk the loss of their friendship. He expresses the hope that if Asians and Africans can sink their national and religious differences for what they feel to be a common defense of their vital interests, as they did at Bandung, then that same process of unity can serve for other ends, for a rapid industrialization of this vast region. In this process, the West can play an important role. And, if the West does not pay heed to the call of the Asian-African people, the Communists will, says the author.

The Bandung Conference has immensely increased the urgency of a most vital and far-reaching decision to be made by the Asian-African people as well as the West. This decision can change the whole course of the world history. It can re-shape the destinies of 65% of the human race. It can, in fact, affect all mankind.

The Muslim Sunrise

A quarterly magazine of the faith of Islam founded by Dr. Mufti Muhammad Sadiq and published by The Ahmadiyya Movement in Islam, Inc., 2141 Leroy Place, N. W., Washington, D. C. Editor: Khalil Ahmad Nasir.

Subscription rates: Annual \$1.50 (Foreign 12 Shillings, India and Pakistan Rs. 7/-) Single Copy 40 cents.

BOOKS ON ISLAM

—The Holy Quran with English Translation and Commentary, Vol. I.....\$15.00; Vol. II, Part I.....	\$ 5.00
—The Holy Quran, Arabic Text with English, German or Dutch Translation	6.50
<i>By Hazrat Ahmad, Founder of the Ahmadiyya Movement:</i>	
—The Philosophy of the Teachings of Islam— Hard bound.....\$3.50 Soft bound.....	1.50
<i>By Hazrat Mirza Bashiruddin Mahmud Ahmad, Head of the Ahmadiyya Movement:</i>	
—Ahmadiyyat or the True Islam.....	3.75
—Introduction to the Study of the Holy Quran.....	3.00
—The New World Order of Islam.....	1.00
—The Economic Structure of Islamic Society.....	1.00
—The Ahmadiyya Movement in Islam.....	1.00
—What is Ahmadiyyat.....	.75
—Muhammad, the Liberator of Women.....	.10
—Life and Teachings of the Holy Prophet.....	.50
—Why I Believe in Islam.....	.10
—Muhammad, the Kindred of Humanity.....	.30
—What is Islam.....	.25
—Communism and Democracy.....	.30
<i>By Hazrat Mirza Bashir Ahmad:</i>	
—Sources of the Sirat.....	1.00
—Islam and Slavery.....	.60
<i>By Sir Muhammad Zafrullah Khan:</i>	
—The Head of the Ahmadiyya Movement in Islam.....	.25
—Moral Principles as the Basis of Islamic Culture.....	.10
—My Faith.....	.10
—The Concept of Justice in Islam.....	.10
<i>By other authors:</i>	
—The Tomb of Jesus by Sufi M. R. Bengalee.....	.60
—Where Did Jesus Die by J. D. Shams.....	1.00
—Jesus in the Quran by S. Nasir Ahmad.....	.50
—Life of Ahmad by A. R. Dard.....	5.00
—The Hadith by A. R. Dard.....	.60
—Extracts From the Holy Quran.....	2.00
—The Muslim Prayer Book.....	.50
—Islam and Universal Brotherhood by Z. A. Bajwa.....	.20
—Islam and its Comparison With Other Religions.....	2.00
—Vindication of The Prophet of Islam.....	.50
—Muhammad in The Bible.....	.30
—The Status of Women in Islam.....	.30
—Islam: The Misunderstood Religion by J. Michener.....	.10
—How Jesus Survived Crucifixion.....	.10

از الذين عند الله الاسامه

